A VINDICATION AND CONFIRMATION OF THE Remarkable Work of GOD IN *NEW-ENGLAND.*

BEING

Some REMARKS on a late Pamphlet, Entitled, *The State of Religion in* New England, *since the Rev. Mr.* George Whitefield's *Arrival there.*

In a Letter to a Miniſter of the Church of SCOTLAND.

By *GEORGE WHITEFIELD*, A. B.
Late of *Pembroke College, Oxford.*

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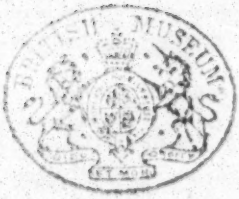
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A VINDICATION AND CONFIRMATION OF THE Remarkable Work of GOD IN *NEW-ENGLAND.*

Cambuſlang Auguſt 31ſt, 1742.

Rev. and dear Sir,

I Have read the Pamphlet entitled, "*The State of Religion in New-England*, ſince the Rev. Mr. *George Whitefield*'s Arrival there, in a Letter from a Gentleman in *New-England* to his Friend in *Glaſgow*"---I think the Contents no way Anſwer the Title Page---It rather ought ro be intitled, *The State of Religion falſely Stated*---For I am perſwaded, ſome Things are therein aſſerted without ſufficient Evidence to prove them, and many more Things falſely repreſented and ſet in a wrong Light:---The Deſign of the Pamphlet itſelf is baſe and wicked---It's intended if poſſible, to Eclipſe the late great and glorious Work, begun and carried on for ſome Time in *New-England*, to invalidate the Teſtimonies that have been given of it, and thereby of Conſequence to bring a Reproach upon, and to hinder the Spreading of a like glorious Work, which God of his infinite Mercy has

for ſome Time been carrying on in this Land---Give me leave to ſend you a few Obſervations upon this *Anonymous* Pamphlet. I call it *Anonymous*, becauſe the Publiſher has not thought proper to put down the Name of the Writer of the firſt Letter Mr. *A. M.* at length, which I think he was bound in Duty to do---The Publiſher indeed in the Advertiſement prefix'd to the Letter tells us, "The "Reader may depend upon it, that the following "Letter is Genuine, from a Gentleman who hath al- "ways had a good Character for ſound Underſtand- "ing, Integrity, Sobriety of Manners, Piety, and not- "withſtanding his Engagements in ſecular Affairs, has "never been an unconcern'd Spectator, of any Thing "that might affect the State of Religion." But I muſt beg the Publiſher's Pardon, if I tell him, That I am one of thoſe Readers who cannot depend upon all this, merely upon his deſiring me to do ſo.--For really there is one Thing in the Letter which makes me ſhrewdly ſuſpect, that the Letter itſelf is not Genuine, at leaſt that there has been ſome Additions made to it ſince it came to *Scotland*--For the ſuppoſed Writer of this Letter, Page 15, ſays, "In the *Preface* to the Ser- "mon publiſhed by Mr. *Edwards* of *Northampton*, which "*I ſee is reprinted among you.*" Now how this Gentleman *May 24th* could ſee at *Boſton*, that Mr. *Edward*'s Sermon was reprinted in *Scotland*, which was not done till the *June* following, I know not. If it be ſaid, that by the Words *among you* he means in *Britain*, I ſee that the printed Advertiſement in the *London Weekly Hiſtory*, of the Publication of Mr. *Edwards*'s Sermon in *England* is dated *May* 1ſt, and ſays, "This Day is publiſhed"--I myſelf was one that was chiefly concern'd in publiſhing of it--I ſent the firſt Copy to *Scotland*, and to my certain Knowlege it was never publiſhed in *Britain* till *May* the 1ſt-----Is it probable that People at *Boſton* ſhould know of this *May* 24? What a Character this Gentleman has always had for "ſound Underſtanding, Integrity, Sobriety of Manners and Piety," I will not take upon me to determine, nor does the Publiſher give us Opportunity to know what

Character

Character the Gentleman really has had, ſince he does not publiſh his Name: But however that be, I fear he has forfeited his good Character "for ſound Underſtanding, Integrity and Piety," by writing this Letter. And tho' he may not be altogether an "unconcern'd Spectator of any Thing that might affect Religion," yet, I fear he has been ſo taken up with *his Engagements in ſecular Affairs*, that he hath not given himſelf ſufficient Time to enquire into Matters of Fact, has heard with others Ears, and ſeen with others Eyes, and has not himſelf attended as he ought, *to the one Thing needful.*

He ſays in the Beginning of his Letter, Page the 3d, "I am ſorry you have had ſuch Accounts of Perſons, "and Things tranſmitted you from this Country, as "you mention in your Letter, they are far from being "true, and muſt come from Men of narrow Minds, "and great Bigotry, or from ſuch as baſely affect Po-"pularity, or well-meaning weak Chriſtians, of little "Knowledge of human Nature, or the Hiſtory of "Mankind." What Accounts this Gentleman refers to I know not--If he means the Accounts in the *Weekly Hiſtory*, as I ſuppoſe he does; I think this Gentleman is ſadly miſtaken. Moſt of the Accounts were tranſmitted by the Honourable Mr. *Williard* Secretary of the Province---The Rev. Dr. *Colman*---The Rev. Mr. *Cooper*--The Rev. Mr. *Prince:* Perſons I am intimately acquainted with, and who are by no Means "Men of "narrow Minds, great Bigotry, or little Knowledge of "human Nature, or the Hiſtory of Mankind: But "have *deſervedly* had a good Character for ſound Un-"derſtanding, Integrity, Sobriety of Manners and Pie-"ty": Some of theſe were honour'd ſeveral Years ago with Degrees, by the Univerſity of *Glaſgow*, upon Recommendation from the Honourable Society at *Edinburgh* for Propagating Chriſtian Knowledge; of which Society ſeveral of the moſt intelligent Gentlemen in the Nation are Members: Such Honours were done to Meſſ. *Colman*, *Prince*, and *Cooper*.

Now whether they, or this *Anonymous* Writer are to be credited moſt, I leave any reaſonable Man to judge.

Indeed he boldly asserts, That these Accounts *are not true:* But what Proofs does he bring of the Falsity of them? None at all--Let us but know who this Writer is, I am perswaded my Honour'd Friends at *Boston*, will soon bring him to the Test of these Assertions.

He goes on thus "Indeed *says he*, Some Persons "of very good Sense were once inclined to think God "was doing Wonders in this Place" *viz. Boston*---And I am perswaded these very same Persons have not alter'd their Opinion yet, but actually believe that God has done Wonders, if turning People from Darkness to Light, and making them new Creatures, is doing Wonders.

"But that was a Time when a superstitious Pan-"nick ran very high, and bore down every Body that "was not well fix'd and established; either by a natu-"ral Steddiness of Temper, or by strong Reasoning and "Reflections--But as soon as the Passions of the People "subsided, and Men could coolly and calmly consider, "almost every one of but tolerable Sense and Under-"standing in religious Matters, in great measure chang-"ed their Opinions of the Spirit that prevailed here, and "had been raised by *Whitefield* and *Tennent*.

What! Had been raised by Mr. *Whitefield* and *Tennent!* God forbid that either Mr. *Tennent* or I should ascribe any of that Work to ourselves--No, it was raised by the *Holy Spirit of God*---It was no *superstitious Pannick*, but a plentiful Effusion of the Holy Ghost. It's true, *it did run high*; Glory be to God for it, and did bear down every body except those who would not submit to the Redeemer's Scepter, thro' Self-righteous-ness and Unbelief; which I am afraid this Writer terms, Natural Steddiness of Temper, strong Reason-ing and Reflection, "Nor is it true that almost every "one of but tolerable Understanding in religious Mat-"ters, in a great Measure have changed their Opi-"nions of the Spirit that prevail'd at that Time." No dear Sir, They yet believe it to be a glorious Work of God, as is evident from the late Writings of

some

ſome of theſe Eminent Miniſters in *New-England*, mentioned in the Title-page of the Pamphlet.

WHAT the Writer ſays of me in the following Paragraph, Page 4*th*, is not worthy Notice. He is welcome to make as free with my Character as he pleaſes, and I freely forgive him--However I thank him for doing me the Juſtice to ſay, " That I collected Money for the *Orphan Houſe in Georgia*--It was not then for *myſelf*; nor does he charge me with Embezzelling the 5 or 600 *l.* He could not do this *juſtly*, becauſe before the Writing of this Letter an Account came to *Boſton* how I had expended it. And as for being " a bold and importunate Beggar", I acknowledge that I learn'd that from the wiſe Man who tells me, *Whatever thou findeſt in thy Hand to do, do it with all thy Might*; and from the Apoſtle *Paul*, who in the ſecond Epiſtle to the *Corinthians*, Chap. viii. 9. Shews himſelf to be the moſt bold, inſinuating and importunate Beggar for pious Uſes that I ever yet met with.

I think I am much oblig'd to the Writer, for what he ſays concerning me in this Reſpect. But I wiſh he had not made ſo free with the Character of my honoured Friends. He cries out againſt Slander in others, at the ſame Time thro' the whole Letter, he is guilty of the moſt palpable Slander himſelf--He is pretty favourable to the Rev. Mr. *Webb*, and the Rev. Mr. *Cooper* of *Boſton*. He only calls them, Page the 7*th*, " Two great Admirers of *Whitefield* and *Tennent*, flaming Zealots, for certain *favourite* Opinions and Tenets."--And ſo indeed they are bleſſed Champions, I know them well, for certain *favourite* Opinions, and Tenets of the Church of *Scotland*--Such as original Sin, imputed Righteouſneſs of Chriſt, Election, and other glorious Goſpel Truths. But as for Mr. *Tennent* he ſeems quite angry with him.

NEVER was a Man more wrongfully repreſented. This Letter-writer ſays " He has often heard that Mr. *Tennent* had always been remarkable in the *Jerſeys*, for his uncharitable and diviſive Courſes." But does the hearing of this prove the Truth of it. I have the

Happineſs of being perſonally and very intimately acquainted with Mr. *Tennent*. I ſcarce know a Man of a more Catholick Spirit. "He is a Man of no Learning." His Writings prove the contrary. His Antagoniſts abroad dare not ſay they have found it ſo. "His great Buſineſs in his Sermons is either to puzzle, "or to fright the Hearers, but eſpecially the laſt, "which he did by roaring out, and bellowing *Hell* and "*Damnation*, *Devils* and all the *dreadful Words* he "could think of." Indeed, to the Honour of the Grace of God be it ſpoken, he is a Son of Thunder, eſpecially in his Application, and when *he is preaching the Law*, at ſuch Times, under him, People cannot eaſily ſleep: But withal he is a Workman that needs not be aſhamed, and is taught of God *rightly to divide the Word of Truth*. As for puzzling his Hearers, I fear that Mr. *A. M.* thinks he did ſo, *becauſe* he generally inſiſts much on the *New Birth*, *Imputed Righteouſneſs*, *Divine Faith*, and the other peculiar Doctrines of the Goſpel. Theſe Things are all Fooliſhneſs to the natural Man, and puzzled *Nicodemus* himſelf, when diſcourſed of by our bleſſed Lord, *John* iii. 9. *Nicodemus anſwered and ſaid unto him, how can theſe Things be?* "Miniſters in general, he calls "carnal, unconverted, Blind-leaders of the Blind, ra-"tional, moral, dry, huſky, Preachers that were "leading the People to Hell." I ſuppoſe Mr. *Tennent* ſaid, That carnal blind Preachers who preach Morality without due Regard to Goſpel Grace and Motives; who do not preach Juſtification by Faith, Regeneration, they who do not preach *Chriſt* as all in all, *were Blind-leaders of the Blind*, and were leading the People to Hell. But it is abſurd to ſuppoſe he thought that all Miniſters in general were ſuch. I know a great Body of Miniſters, that he thinks moſt highly of. But, "he exhorted People to leave them, "to go about exhorting one another, and telling their Experiences." This I cannot believe is truly repreſented; for I have now a Letter by me publiſhed by Mr. *Tennent* againſt Perſons, going about in the Cha-

racter of Exhorters, but if they only exhorted Chriſtians not to forſake the Aſſembling of themſelves together, to provoke one another to love, and good Works, and to tell one another what God had done for their Souls, he did no more than what every Goſpel-Miniſter ſhould do. He ſays, 'he was followed by 'all Sorts of People.' This I think was a Proof that he was of a Catholick Spirit, and not of a diviſive uncharitable Temper. "As much as *Whitefield* was"---- And I pray God he may be followed a thouſand Times more. "And by many preferred to him"---Very juſtly--"He was moſt cenſorious and uncharitable, "every one that was not exactly of his Mind he "damn'd without Mercy"--This is Calumny indeed--I know many Miniſters who do not think as Mr. *Tennent* does in all Reſpects; whom he notwithſtanding highly values. But I ſuppoſe the Writer was angry with him, becauſe he pronounc'd all damn'd that were not born again, and that did not believe in, and lay hold on the imputed Righteouſneſs of Jeſus Chriſt.---- His Maſter authorizes him to pronounce ſuch damn'd ---*He that believeth not ſhall be damn'd*---"His Sermons "were *ſometimes* as confuſed and ſenſeleſs as you can "imagine"---It is well they were not always ſo. "He "ſeem'd to have a particular Quarrel with Reaſon, "Learning and Morality; for he ſeldom finiſhed a "Sermon without ſaying ſomething againſt them"--- Never I believe, but when theſe Things are magnified to the Prejudice of divine Revelation, Illumination, or Chriſt's imputed Righteouſneſs---For Mr. *Tennent* is a ſolid, learned, rational, and not only a moral, but truly holy Man. The Rev. Doctor *Colman* in a Letter to me publiſhed in the firſt Weekly Paper printed at *Glaſgow*, writes thus of him---"We received him "juſt as we did you, as an Angel of Chriſt---He was "abundant and fervent in Labours, and God has been "pleaſed to own his Labours with abundant Succeſs"-- The honourable, and truly pious Secretary *Williard*, writes thus, "There has been ſo evidently the Finger "of God in directing you into this Province, and

" (after your Departure) the Rev. Mr. *Tennent*, thro' " your earneſt and importunate Requeſt to him, and " in the wonderful Succeſs that has attended both his " and your Miniſtry; as alſo the Labours of our own " Miniſters for ſome Months paſt, that many that like " not the Work are ſadly put to it, to keep their Eyes " ſhut againſt the Evidences of it."

The Rev. Mr. *Cooper* in a Letter printed in the *Weekly Hiſtory* No. 2d, (which the Printer has miſtaken for *Colman*,) calls him, " Dear Mr. *Tennent*--He came" ſays he, " In the Fulneſs of the Bleſſing of the Goſpel " indeed. He was with us ſeveral Months. Many " Thouſands were awakened, and I believe many truly " Converted, there is quite another Face of Religion in " this Town, as well as in many Places in the Country. " Many Miniſters as well as People are greatly quick- " ened. Bleſſed be God who put it into your Heart to " move him to come, and inclined his Heart to come, " and help us," I could bring a Cloud of Witneſſes to teſtify the Falſeneſs of the Character given Mr. *Gilbert Tennent* by this Letter Writer: The Account which he gives of himſelf to me in a Letter publiſhed in the *Weekly Hiſtory* No. is admirably ſweet, His Book, intitled, *The Preſumptuous Sinner detected*, and his many printed Sermons, and his Preface to his deceaſed Brother's Treatiſe upon the *New Birth*, which is now in the Country (and which I would recommend) ſhew him to be a Man of great Learning, Solidity, and Piety. And I am not without ſome diſtant Hopes that, the People of *Scotland* will have an Opportunity of hearing him ere long, and then they may judge for themſelves.

After ſuch a falſe and ſcandalous Character given of that great Man of God Mr. *Gilbert Tennent*, I think I may juſtly ſuſpect the Truth of all that this Writer ſays in the Subſequent Part of the Letter. From ſuch a Letter Writer as this, What Truth can we expect?

The Writer himſelf gives me leave to ſpeak in this Manner---For he ſeems to make the Validity of what follows to depend on the Character he gave of me and

Mr. *Tennent*, Page the 6*th*, "From ſuch Men as theſe "(*Whitefield* and *Tennent*) and ſuch Doctrines and "Ways of Preaching as theirs, *ſays he*, What Fruit can "you expect"? Now all he ſays about me is, "That "I collected in *New-England* 5 or 600*l. Sterling* for "the *Orphan-Houſe* in *Georgia*. That I was a bold "and importunate Beggar" *&c.* This could have no Influence upon the People's Minds, to raiſe a bad Spirit among the People. And as for the Character he gives of Mr. *Tennent*, I have proved it to be abſolutely Falſe: Conſequently whatever he builds upon the Foundation of Mr. *Tennent*'s bad Character, amounts to nothing at all, ſince he has not proved the Character given of him to be true.

But ſuppoſe Mr. *Tennent* was the Man he is repreſented to be, does it therefore follow that all the Great and Glorious Work carried on in *New-England*, by other Miniſters, and in other Places where Mr. *Tennent* and I never were, is *Enthuſiaſm* and *Deluſion?* By no Means; And yet this is the whole Drift of the Pamphlet.

Surely the Writer knows not what Spirit he is of: In the 6, 7, 8, 9, and 10*th* Pages, he repreſents Things in a moſt ridiculous Dreſs, and takes upon him to condemn all the Converts to a Man, tho' he could not poſſibly be acquainted with the hundredth Part of them, as "Self-conceited, Superſtitious, Enthuſiaſtick, "Cenſorious, Slanders". At the ſame Time he ſeems to ridicule the Concern the People were under when they were brought to cry out, *What ſhall we do to be ſaved*". He Laughs at them for aſking one another "How do you feel, Have you ſeen Chriſt, *he boldly* "*aſſerts* that the boaſted Converts, not one in a Hun-"dred excepted, make Religion conſiſt, in the Feel-"ing of inward Impulſes, Impreſſions, and in an In-"explicable Faith, Joys, Extaſies, hearing of Sermons, "and ſuch like". In ſhort, he by this and the whole Drift of his Letter, ſeems to me to be far from deſerving the Character given him in the Advertiſement affixed to the Title Page of the Pamphlet.

Page the 11*th*, He falls foul of Mr. *Moorhead*, and ſpeaks almoſt as freely of him as of Mr. *Tennent*---I cannot ſay I was very intimate with Mr. *Moorhead* when at *Boſton*: But the Letters that have lately come from him, and from others concerning him, beſpeak him to be a Man of a good Spirit, and one whom God has bleſſed with abundant Succeſs. And I have great Reaſon to believe that he is a Man not over credulous: Becauſe I have heard from his Friends here, that he did not overmuch favour the Work of God that was at *Northampton* in *New-England* ſome Years ago, and therefore probably, would not readily favour the late Work in *Boſton* and other Parts; had he not ſufficient Evidence that it was a Work of God.

Page 14*th*, The Letter Writer takes upon him to aſſert that a Pamphlet publiſhed in *Scotland* intitled, *Chriſt's riding* in the *Chariot of Salvation*, is ſtuffed with abominable Lies. As a Proof of it, he urges, "That the Students in *Boſton*, got nothing by *Whitefield* and *Tennent* but *Enthuſiaſm*, Pride, a Contempt of their Betters, *&c.* What they got by me I know not; but I have great Reaſon to believe they got ſomething that was good, under God, by Mr. *Tennent*. For Dr. *Colman* in a Letter to me which was printed in the *Glaſgow Weekly Hiſtory* No. 1*ſt*, writes, "At "*Cambridge* the College is a new Creature; the Stu- "dents full of God, and hope to come out a Bleſſing "in their Generations, and hope to be ſo now to each "other. Many of them are now we think truly born "again, and ſeveral of them happy Inſtruments of Con- "verſion to their Fellows. The Voice of Prayer and "Praiſe fills their Chambers; and the Sincerity, Fer- "vency, and Joy, with Seriouſneſs of their Hearts, "ſits viſibly on their Faces. I was told yeſterday that "not ſeven of a Hundred remain unaffected. I know "how the good Tidings of this will affect and pleaſe "you. God give you like Joy every where in the "Fruit of your Labours.

And the honourable Secretary *Williard* about the ſame Time writes to me thus: "But that which

"forebodes

" forebodes a more laſting Advantage, is the new " Face of Things at the College, where the Impreſ- " ſions of Religion have been, and ſtill are very ge- " neral, and many in a Judgment of Charity brought " home to Chriſt; and divers Gentlemen's Sons, that " were ſent there only for a more polite Education, " are now ſo full of Zeal for the Cauſe of Chriſt, and " of Love to Souls, as to devote themſelves entirely " to the Studies of Divinity.

THE ſame Page he would fain tax Mr. *Gilbert Tennent* with a Lie; for it was he wrote the Account in the *Weekly Hiſtory* No. *1ſt*. In the above mentioned Pamphlet, *ſays he*, " It is ſaid, When Mr. " *Gilbert Tennent* preached at *Marblehead* and *Charles-* " *Town*, his Voice had like to have been drown'd " with their Outcries". But he miſtakes: It is not ſaid ſo: For I have ſearch'd narrowly into the Pamphlet and *Weekly Hiſtory*, and find no Mention of an Outcry, but only a great Shock given at *Marblehead*. It was at *Portſmouth* † where Mr. *Gilbert Tennent* writing to his Brother ſays, " That there were, *viz.* at " *Portſmouth* and *Charles-Town*, in Time of Sermon, " ſuch Outcries that his Voice had like to have been " drown'd". I think Mr. *Tennent* is the beſt Judge of what he heard with his own Ears. Mr. *A. M.*'s living near *Charles-Town* and having never heard a Word of this from the Miniſter with whom he frequently converſed, is no Proof it was not ſo. It might have been ſo, and yet not come into the Miniſter's Mind to tell Mr. *A. M.* of it.

IN the ſame Page, he finds Fault with the Accounts given of ſome young Children " who talked of the " Things of God as if they were People of 70 or " 80 Years" Alas! *ſays he*, How eaſily are Mankind " deceived! How fond are they to impoſe on them- " ſelves and others! Some of theſe I have converſed " with": But did he converſe with *all*, or with theſe mentioned in the Pamphlet? If not, How can he urge this as another Lie in the Pamphlet? I take Mr. *Abercromby* who ſent the Account of the Children,

† *See* Weekly Hiſtory *No.* 1. *page* 1. and

and who is a Preacher of good Character, to be a better Judge of the Matter than Mr. *A. M.* But this *Anonymous* Letter Writer, ſeems reſolved to condemn every thing in the Groſs. Indeed he does ſpeak favourably of the Church of *England.* "I muſt do Ju- "ſtice, *ſays he*, to the Church of *England*, Page 16. "There are three Congregations of that Way in "*Boſton:* They all live in Love and Peace; their "Miniſters ſpeak againſt *Enthuſiaſm* and *Bigotry* every "Day, not above three or four at moſt, of ſome "thouſands that are of the *Epiſcopal* Perſuaſion, are "taken with this *New-Light*, *(as they call it)* They "all, *ſays he*, ſtand faſt to the Church, and their "Numbers increaſe very faſt.

One would imagine, by this, Mr. *A.M.* is a Church of *England* Man, and it ſhould ſeem a bigotted One too: And then no wonder he ſpeaks againſt the *New-Light.* Their Miniſters I believe do preach againſt what I fear he terms *Enthuſiaſm*, viz. *The powerful feeling Operations of the Holy Ghoſt.* But I cannot think they preach ſo much againſt *Bigotry.* For the Head of them, in a Conference * I held with all three of thoſe Miniſters in *Boſton*, to prove that we ought all to be of the Church of *England*, brought this Text, *That they may be all One even as thou O Father and I are One.* They aſſert baptiſmal Regenera- tion, deny Perſeverance, and free Juſtification by Faith without Works, and ſeem to think of Mr. *Gilbert Tennent* juſt as this Letter Writer does. No Wonder then he is ſo friendly to them.

But why ſhould I ſay more, it would be endleſs as well as take up too much of my precious Time to be more particular in my Obſervations upon Mr. *A. M*'s Letter. There are ſome Matters of Fact mentioned in it, ſuch as "a blind Lad's preaching in *Connecticut*, Page 12. Mr. *D*---'s Manner of Preaching in a hot Day, Page 13," and ſome other Things, which I cannot take upon me to make Replies to, and which if true, will by no Means prove the late Work of God in *New-England* to be only *Enthuſiaſm* and *Deluſion.*

* *See my* Journal.

Ere

Ere long I hope to ſee *Boſton*. Then I will endeavour to ſend an impartial Account. Indeed Mr. *A. M.* Page 17. ſeems not to care for my Return to *Boſton*. *But I hope to have a proſperous Journey to them in ſome Months, by the Will of God, and ſee how they do.*

In the mean while, give me leave to obſerve, That the Publiſhers of this Pamphlet (for I believe there are more than one concern'd in it) have almoſt ſaved me the Trouble, and have taken an effectual Way to confute themſelves. For they have annex'd to this Letter, an "Appendix containing Proofs for the Facts "in the foregoing Letter, extracted from Sermons "preached by ſome of the moſt eminent Miniſters "in *New-England* lately printed at *Boſton*". But theſe Extracts by no Means contain Proofs of the Facts recorded in the foregoing Letter, conſequently all the Facts in the foregoing Letter which are not proved by theſe Extracts, we have reaſon to doubt of; I have not an Opportunity of getting all the Sermons of the Rev. Miniſters mentioned in the Title Page: But it grieved me when I ſaw Extracts taken out of their Writings to prove that the Work lately begun and carried on in *New-England* was *Enthuſiaſm* and *Deluſion*. It was this was the chief Reaſon of my writing you this Letter. It will grieve them to hear that their Writings have been uſed to ſo bad a Purpoſe. The Compilers of the Pamphlet have dealt with their Sermons, as the Devil dealt with the Scripture when he tempted our Lord in the Wilderneſs, I mean marred and wholly miſapplied them. The Publiſhers ſtile them at the Head of the Appendix, ſome of the moſt Eminent Miniſters in *New-England*. They depend much upon their Authority, to prove the Facts of Mr. *A. M*'s Letter. And I deſire no other Authority thant heſe very Eminent Miniſter's Sermons, out of which the Extracts are taken, to prove that the Work lately begun and carried on in *New-England* is not *Enthuſiaſm* and *Deluſion*, but a great and marvellous Work of the Spirit of God.

THE Compilers, indeed, in order to make the World believe they had been Impartial, have publiſhed a Sentence or two, wherein Dr. *Colman* has written favourably of the *Orphan-Houſe* in *Georgia*, and ſays, "the Order of it is admirable, *&c.*" but this is only a Diſguiſe. For they have been far from acting fair in this Reſpect. The Doctor complains in the *P. S.* of that Letter Page 44. "That ſome of my Friends "have made too free with my Letters in Printing on-"ly Part of them, and mixing them with Parts of "others without Diſtinction." I think it is my Duty to take all the Blame from off my Friends, as to Printing only Parts of his Letters, upon myſelf: For I was the only Perſon concern'd; but as for mixing them with others, without Diſtinction, I know nothing of it. The Letters were ſent to me from the Doctor, I thought it would be improper to publiſh any other Parts of the Doctor's Letters than what reſpected the Succeſs of the glorious Goſpel, and that I thought he would gladly have publiſhed: But if the Doctor found Fault with my Friends; I am ſure he juſtly may blame theſe Compilers who have publiſhed only Part of this Letter of his. One would have thought they ſhould have taken a Caution from this very *P. S.* But they were afraid, as it would ſeem, of the Contents of it; for a Friend who has ſeen and read the whole Letter, ſends me the following Extract out of it. "I hope we are retrenching our Super-"fluity and Luxury; our young People have thrown "by much of their Finery and Gaiety, and ſeem to "have Eye and Heart on Things Spiritual and Hea-"venly; and if God build them up into Families "with their preſent prudent pious Diſpoſitions it pro-"miſes greatly for the next Generation; *That Glory "will dwell in our Land, and his Work appear to "Children's Children.*" And in that very Part of it they have printed, the Doctor ſays, enough to overthrow the whole Deſign of the Pamphlet. "All this, "*Page* 42. notwithſtanding, there has been a great "and glorious Work of God, going on among us,

from

" from the Day of Mr. *Whitefield*'s Viſit to us." I have a Sermon of the Doctor's now before me intitled, " *The Word of God magnified by him.* Preached " *April* 22, 1742, wherein his Teſtimony is " humbly given for the great and wondrous Work " of God's Grace manifeſt in many Parts of the Land." The laſt *Paragraph* of that Sermon begins thus. " I cloſe with giving Glory to God, for the " great and good Work of his Grace which he hath " ſo viſibly begun, ſpread, and is carrying on in eve- " ry Part almoſt of our Provinces." This very Sermon I believe has been in the Hands of the Compilers of this Pamphlet. How then could they be ſo bare-fac'd and ſo injurious, to the good Man's Character as to print any Part of his Letter, to ſubſerve ſo baſe a Deſign? I believe they will not have the Dr.'s Thanks for this.

THE like Treatment they have given the Rev. Mr. *Turell*, another of the Eminent Miniſters, from whom they have taken Extracts to prove the Facts of Mr. *A. M.*'s Letter. I am perſwaded Mr. *Turell* will be much concern'd to find any Part of his Sermon thus miſuſed; and how the Compilers of this Pamphlet could dare to make this Uſe of his Writing, I cannot imagine; for, in the very firſt Page of the *Preface* to that very Sermon out of which they have taken their Extracts, he ſpeaks of himſelf " as one of the Friends and zealous Promoters of the good Work": Nay he begins his Preface with theſe Words " The Occaſion " of my publiſhing this brief Direction to my People, " is partly to vindicate my Character which has been " injured by a Report ſpread; that of a zealous Pro- " moter of the Glorious Work of God's Grace and " Spirit appearing, I am become an Oppoſer": Which ſhews that Mr. *Turell* would not care to be repreſented as an Oppoſer of that Work, and conſequently would not chuſe that his Writings ſhould be produced to prove the principal Facts in this Letter of *A. M.*'s: Who would repreſent the whole as *Enthuſiaſm* and *Deluſion*,

WHAT Opinion Mr. *Turell* had of Perſons of this Gentleman's Spirit, is evident from the 4 *Page* of the ſame *Preface*, which the Compilers of the Pamphlet could not but ſee. His Words are theſe, "As for "the profane Triumphs of the Oppoſers; (of ſuch I "mean) who attribute the Whole of this Glorious "Scene to the Devil or wild *Enthuſiaſm*, a *heated* Ima-"gination, *&c.* I deteſt their Opinion, tho' I am far "from judging their State. I am confident that of "the many that I have diſcourſed with under the "*common* Impreſſions (two or three excepted) they "have been *N. B.* all wrought upon in a Way agree-"able to the Goſpel: And juſt as I ſhould have de-"ſir'd ſome Years ago. And I muſt teſtify to the "Glory of God, and his Sovereign rich Grace; that I "do behold the diſtinguiſhing Marks of God's Spirit "on many: My Brethren, let us pray for the Pre-"ſervation, Revival, Progreſs, and univerſal Spread "thereof." In Page 14. of his Directions, *he ſays*, "I "charitably believe, ſome Scores in this Place have "been ſeriouſly wrought upon; and the far greater "Part of them have declared, God has made me the "happy Inſtrument of their Awakening." And, Page 18, ſays he, "The Names of *Whitefield* and *Tenent* "(tho' liable to err) I have once and again mentioned "to you with Honour; they have been raiſed by God "to do abundance of Good." How does this agree with the Accont Mr. *A. M.* gives of the Spirit raiſed by us, and with that ſcandalous Character he gives of Mr. *Tennent* in particular. And when theſe Quotations are Parts of one of the Treatiſes out of which one of the Extracts mentioned in the *Appendix* is taken, and are written by one of thoſe eminent Miniſters whoſe Writings are referred to, to prove the principal Facts recorded in Mr. *A. M.*'s Letter.

BUT what ſurpriſes me moſt of all is, That they ſhould Extract any Thing from Mr. *Parſons* to prove Mr. *A. M.*'s Matters of Fact. Indeed in the Paſſage cited from him, ſee *Page* 41 of the Pamphlet, to uſe the Words in the *Glaſgow Weekly Hiſtory*, No, 35. I

ſee only a Warning againſt raſhly concluding Perſons to be in a converted State, becauſe ſome who have been thus well judged of do afterwards fall away into Errors, or appear to be deluded, or Impoſtors; and the Warning inforced by an Inſtance, and indeed but by one Inſtance, of a Perſon who was Viſionary. Mr. *Parſon*'s Caution to others againſt concluding too raſhly that People are converted, is a Preſumption, that he is cautious in that Matter himſelf; yet in this very Sermon of Mr. *Parſon*'s out of which the Extracts mention'd in the Appendix is taken: He ſays, *Page* the 44, "I hope not leſs than an hundred and "fifty Souls are converted in about nine Months "paſt": Tho' his Pariſh is ſmall conſiſting only of 120 Families. I could heartily wiſh that the whole Sermon was printed. It is directly levelled in many Parts of it againſt Perſons of Mr. *A. M.*'s Spirit and Sentiments, and is intended as a needful Caution for thoſe lately converted to avoid Extremes, and take care to walk conſiſtently. He has all along been a great Promoter of this Work: In a Letter dated *December* 16, 1741, to Dr. *Coleman*, and which is printed in the *Weekly Hiſtory*, he mentions a moſt wonderful Effuſion of the *Holy Ghoſt* in his Congregation: In that Letter he makes an honourable Mention of Mr. *Tennent*, "I have Reaſon, *ſays he*, to bleſs the Lord "that he ſent him for our Help; and indeed by an "Inquiry ſince, I find his Labours were bleſſed to "give a more general Shock than appear'd at the ve-"ry Time."

THE other Eminent Miniſters Sermons I have not yet met with: But I have great Reaſon to believe they have been treated in the ſame Manner. The Time would fail me, dear Sir, to ſend you all the Vouchers that might be produced for the Glorious Work in *New-England*. Meſſrs. *Webb*, *Cooper* and *Prince*, in a Preface to a Sermon by Mr. *M'Gregore* a *Preſbyterian* Miniſter, and which I hope alſo will be reprinted, ſpeak nobly of it. Mr. *Edwards*'s Sermon I think is moſt admirable, and anſwers all the Objec-

tions that Mr. *A. M.* or others can make againſt it. In ſhort, if any Work had all Marks of a divine Signature, this undoubtedly has.

When I conſider how Mr. *A. M.* ſo quarrels with it, and endeavours to repreſent it in ſo ridiculous a Light, I cannot but wiſh he may conſider *Rom.* viii. 7. 1 *Cor.* ii. 14. *That the Carnal Mind is Enmity againſt God, and the Natural Man diſcerneth not the Things of the Spirit of God, becauſe they are ſpiritually diſcern'd.* The Sum of the Matter ſeems to be this: There has been a great and marvellous Work in *New-England*: But as it ſhould ſeem, by the Imprudences of ſome, and the overboiling Zeal of others, ſome Irregularities have been committed in ſeveral Places which Mr. *Tennent* himſelf in a Letter to Mr. *Parſons*, printed in the *Boſton Gazette*, has borne his Teſtimony againſt, as ſtrongly as any of theſe Eminent Miniſters. This, dear Sir, is nothing but what is common. It was ſo in *Old-England* ſome few Years ago. Many young Perſons there ran out before they were called. Others were guilty of great Imprudences. I checked them in the ſtricteſt Manner myſelf, and found as they grew acquainted with the Lord Jeſus, and their own Hearts, the Intemperance of their Zeal abated; and they became truly humble Walkers with God. After a Gathering, there will always be a Sifting Time. And the Church is generally ſhaken before it is ſettled. But muſt the whole Work of God be condemn'd as *Enthuſiaſm* and *Deluſion* becauſe of ſome Diſorder? No, I wiſh with all my Soul that thoſe who had extracted from Mr. *Parſons* had obſerved what he ſays, Page the 41, and 42. It is very much to be feared, *ſays he*, (ſpeaking to Perſons who cried down a whole Work of God becauſe of the Imprudencies and Miſcarriages of a few) "that you are Strangers to the "ſanctifying Influences of the *Holy Ghoſt*, when you can "ſo eaſily paſs over the Table of the rich Dainties "which God ſpreads for his own Children which "while they feaſt upon, their Souls are drawn out

in

" in Rivers of Pleaſure and Love, and like the Crow, " light upon, and greedily pick up, every Bit of filthy " Carrion you can meet with."

DEAR Sir, as I allow you to publiſh my Letter, out of Compaſſion to the Compilers and Publiſhers of the Pamphlet, I cannot but expreſs my Concern, that they may ſeriouſly conſider, whether this mention'd by Mr. *Parſons* be not directly their Caſe. And that they may take Heed leſt the God of this World may have blinded their Eyes: Since they had this and the other Sermons before them, they muſt ſin againſt Light and Knowledge in publiſhing ſuch a Tract. And therefore, to uſe the Words of Mr. *Parſons* in his Sermon, *Page* 42. " It is not poſſible that you " ſhould be Innocent, but on the contrary plunge " yourſelves under amazing Guilt, by ſuch a dreadful " Conduct. Whilſt you ſtand amazed at the *Rings* " *of the Wheels* as things *too high and dreadful* for you, " whil'ſt you know not what to make of the Effu- " ſions of the Holy Spirit, but are *blundering* at every " Thing amiſs, when God is working a Work of " his aſtoniſhing Grace before your Eyes which you " will not believe; *beware leſt that come upon you,* " *which is ſpoken of in the Prophets, Behold ye De-* " *ſpiſers and wonder and periſh! Dear Immortal Souls,* " ſays he, *I beſeech and perſwade you, by the Mercies of* " *God and the Aſtoniſhing Love of the Lord Jeſus Chriſt,* " that you would not ſacrifice the Operations of the " bleſſed Spirit to your own Prejudice, ariſing from " our Imperfections: I beſeech and charge you by " the Coming of the great *Jehovah* in the Word of " his Grace, that you do not deſpiſe his Glorious " Name, and the Riches of his Mercy, now offer'd " you. I charge and admoniſh you by the *Dignity* " and *Worth* of your Immortal Souls; by the pow- " erful Impreſſions of an approaching Change; by " the certain Tremedous *Appearing* of the great " Judge; by the inexpreſſible Agonies of Hell, and " inconceiveable Joys of an everlaſting Heaven, that " you do no longer reject, nor once more cavil a-

" gainſt the Glorious Intereſt and Kingdom of the " bleſſed Jeſus *Triumphing* at this Day; and *Inviting* " the miſerable Slaves of the Devil, to become the " happy Subjects of it. I warn and charge you be- " fore the great God, and the Lord Jeſus Chriſt, and " the Holy Angels, *upon your Peril*, that you take di- " ligent Heed to theſe Things. And if you reject to " hear, if you *dare* reject, or boldly deſpiſe the Ad- " monition, remember you are anſwerable at the great " Tribunal, and muſt expect *a moſt fearful* Share of " Torments among the damn'd World, for ſuch un- " ſpeakable Guilt."

Thus ſpeaks this Great and Good Man: My Heart warm'd, dear Sir, whilſt I was reading his Diſcourſe, 'tis cloſe ſuccinct and powerful: How could the Publiſhers after reading ſuch a dreadful Warning, Print any Thing out of his Sermon, to prove the Work in *New-England*, *Enthuſiaſm?* I would heartily join with him and the other Miniſters in *New-England*, was I there, in bearing a faithful Teſtimony againſt any Thing that I might judge to be inconſiſtent with the precious Rules of the Holy Scriptures. At the ſame Time I pray that even the Miniſters themſelves may act with the ſame Caution they *recommend* to their People, and then I doubt not but we ſhall ſee a happy End put to what may now be irregular or diſorderly. The dear Redeemer has aſſured us, that the Gates of Hell ſhall never prevail againſt his Church. He will cauſe that all Things ſhall work together for her Good. The Wrath of Man ſhall turn to his Praiſe, and the Remainder of it ſhall he reſtrain, he will bring Order out of Confuſion, and the Church ſhall be more than Conqueror thro' his Love, I will therefore conclude this long Letter, with the Words of the *Pſalmiſt* in the ſecond *Pſalm*,

WHY rage the Heathen? and vain Things
Why do the People mind?
2. Kings of the Earth do ſet themſelves,
And Princes are combin'd

To

To plot againſt the Lord, and his
Anointed, ſaying thus,
3. Let us aſunder break their Bands,
And caſt their Cords from us.
4. He that in Heaven ſits, ſhall laugh:
The Lord ſhall ſcorn them all.
5. Then ſhall he ſpeak to them in Wrath,
In Rage he vex them ſhall.
6. Yet notwithſtanding I have him
To be my King appointed,
And over Sion my holy Hill
I have him King anointed.

Upon this Aſſurance, I reſt in Peace, and am,

Rev. and dear Sir, in the Kingdom and Patience of Jeſus.---

Your affectionate and oblig'd Friend,

Brother and Servant,

George Whitefield.

By Way of *P. S.* to this Letter, give me Leave to ſend you a Copy of the Preface to Mr. *M'Gregere*'s Sermon, which I have referred in my Letter, and which is ſigned by three Eminent Miniſters of *Boſton*. Dated, *Boſton Jan.* 12, 1741-2. This will give you a clear Inſight into what Body of Doctrines is profeſſed and taught by the Promoters of this Work: How far they are from Bigotry, and alſo may explain how the remaining violent Oppoſers of thoſe Doctrines came to be ſo much exaſperated.

The PREFACE to Mr. M'Gregere's *Sermon.*

AS all the Proteſtant Churches in *Europe*, both *Epiſcopalian* and *Preſbyterian*, happily agreed at the Time of the Reformation in the Scripture *Doctrines of Grace*,

Grace, as appears by the Harmony of their Confeſſions publiſhed; in particular, the Church of *Scotland* in 1560, the Church of *England* in 1562-3, and the Church of *Ireland* in 1616; ſo it muſt be own'd that the *Preſbyterians* have generally perſevered in a ſteady Adherence to the Original Doctrines of the Reformation, to the preſent Day,

And as the *Aſſembly's ſhorter Catechiſm* has been all along agreeable to the known Principles of the *New-England* Churches, and has been generally received and taught in them as a Syſtem of Chriſtian Doctrine agreeable to the HOLY SCRIPTURES, wherein they happily unite; It is a great Pleaſure to us that our *Preſbyterian* Brethren who come from *Ireland* are generally with us in *theſe important Points*, as alſo in the particular *Doctrines of experimental Piety* ariſing from them, and the *wondrous Work of* GOD agreeable to them at this Day making its triumphant Progreſs thro' the Land; all now happily combining to illuſtrate and confirm each other in ſo glaring and ſtrong a Manner as is irreſiſtible to ſerious and unprejudic'd Beholders; and has already forced many Men of *clear Minds*, *ſtrong Powers*, *conſiderable Knowledge*, and firmly riveted in *Arminian* and *Socinian* Tenets, to give them all up at once and yield to the adorable *Sovereignty* and *Irreſiſtibility of the* DIVINE SPIRIT in his ſaving Operations on the Souls of Men.

For to ſee on the one Hand ſuch Men as theſe, *ſome of them of licentious Lives*, long inured in a Courſe of Vices, and of high Spirits, coming to the Preaching of the Word, ſome only out of Curioſity, others with a ſtrong Antipathy and meer Deſign to get Matter of Cavilling and Banter; all at once in Oppoſition to their inward Enmity, Reſolutions and Reſiſtances to fall under an unexpected and hated Power; to have all the Strength of their Reſolution and Reſiſtance taken away; to have ſuch an inward View of the horrid Wickedneſs not only of their Lives, but alſo

of

of their Hearts, with their exceeding great and immediate Danger of eternal Miſery, as has amazed their Souls and thrown them into Diſtreſs unutterable, yea forc'd them to cry out in the Aſſemblies with the greateſt Agonies: and then in two or three Days and ſometimes ſooner to have ſuch unexpected and raiſed Views of the infinite Grace and Love of God in Christ, as have enabled them to believe in Him, lifted them at once out of their Diſtreſſes, filled their Hearts with Admiration and Joy unſpeakable and full of Glory, breaking forth in their ſhining Countenance and tranſporting Voices to the Surprize of thoſe about them: And to ſee them kindling up at once, into a Flame of Love and Praiſe to God, an utter Deteſtation of their former Courſes and vicious Habits, yea by ſuch a Deteſtation the very Power of thoſe Habits at once receive a mortal Wound: In ſhort to ſee their high Spirits on a ſudden humbled, their hard Hearts made tender, their Averſion from the Holy God now turn'd into a powerful and prevailing Bent to contemplate upon Him as reveal'd in Christ, to labour to be like Him in Holineſs, to pleaſe and honour Him by an univerſal and glad Conformity to his Will and Nature, and promote his holy Kingdom in all about them; loving them, forgiving them, aſking Forgiveneſs of them, abounding in Acts of Juſtice, and Charity, In a meek and condeſcending Carriage towards the meaneſt, and aſpiring after higher Sanctity.

And to ſee other Gentlemen of the like *Knowledge*, *Parts* and *Principles*, and of *ſober*, *juſt and religious Lives*, as far as their meer Reaſon with outward Revelation are able to carry them, and prepoſſeſs'd againſt this Work as imagined *Enthuſiaſm*, yet at once ſurprizingly to find themſelves intirely deſtitute of that inward Sanctity, and ſupreme Love to God, and Holineſs, which the Goſpel teaches as abſolutely needful to ſee the Kingdom of Grace, and Glory; to find themſelves no more than conceited Phariſees, who had been working out a Righteouſ-

neſs of their own for Juſtification; and to have a clear Diſcovery of their inward Enmity to CHRIST, and the Nature, and Way, of Redemption by Him, with the native Vileneſs of their Hearts and Lives, they had never ſeen before: In ſhort to find themſelves yet unrenewed in the Spirit of their Minds, and under the heavy Wrath and Curſe of GOD; to open into the clear Diſcovery of their paſt Deluſions; to find the Hardneſs of their Hearts, the Blindneſs of their Minds, their utter Impotence to convert themſelves, or believe in CHRIST; to loſe all their former Confidence, give up their beloved Schemes, ſee themſelves undone and helpleſs, and ſink into a great Diſtreſs: and then condemning themſelves as guilty Wretches humbly lying at the Foot of abſolute and ſovereign Grace, and looking up to CHRIST the only *Mediator* to reconcile them to the glorious GOD, to juſtify them wholly by his own moſt perfect *Righteouſneſs*, and to enlighten, quicken, ſanctify, dwell in, and govern them by his ALMIGHTY SPIRIT; and there to wait till they find a new and mighty Life and Power come into their Souls, enabling them to embrace, truſt in and love this divine REDEEMER, rejoice with Satisfaction in Him, and perform every Kind of Duty both to GOD and *Man* with Pleaſure, and with quite another Frame and Spirit than before.

Such great and ſudden Turns as theſe are as evident Demonſtration as we can poſſibly conceive of the Truth of the *inſpired Scriptures*, and in particular of thoſe Scripture *Doctrines*, of the *ſovereign*, and *victorious Grace* of CHRIST, receiv'd and taught among us: We ſee with our Eye, that when he rideth forth on the Word of Truth conquering and to conquer, his right Hand teaches Terrible Things. He makes his Arrows ſo ſharp and piercing in the Hearts of his ſtouteſt Enemies, as oblige them to fall down under him; and when the Day of his Power comes on any People, He makes the moſt obſtinate to be moſt gladly willing and obe-

 dient

dient to Him. And theſe *Principles of Grace*, and theſe *Works of* God do moſt invincibly confirm each other.

And tho' it muſt be own'd with Sorrow, that ſome few who ſee theſe wondrous Works continue unconvinced, yet this is no more ſtrange than that ſome of the moſt *learned* and *religious* Men, as were the *Scribes*, and *Phariſees*, who ſaw the wondrous Works of Christ on Earth, yet continued unconvinced that they were the Works of God, yea purſued Him with unrelenting Enmity and Violence. However, 'tis a reviving Conſolation to us, that as this Work ſurprizingly goes on from Town to Town, it goes on more and more to ſilence the moſt fierce Oppoſers: Though mighty Oppoſitions riſe at firſt, it bears them down before it, and our *more mighty* Saviour ſeems reſolv'd to go on ſtill from conquering to conquer.

In vain do its remaining Enemies attempt to brand it with the Name--- *Enthuſiaſm*. For this is like the Gentile *Romans* branding the *Jewiſh Religion* with the hated Name of *Superſtition*; and if *this Work* is truly *Enthuſiaſm*, then we have been wholly miſtaken in the Meaning of the *Word:* and what they call *Enthuſiaſm*, is a glorious and bleſſed Work of God, moſt powerfully and ſuddenly changing the very *Hearts* and *Lives* of Men; making them in a great Degree like to Christ in Love, and Righteouſneſs, and Holineſs, and Meekneſs, and Humility; filling their Hearts with holy Joy, and their Mouths with Praiſes.

But we muſt remit the remaining Oppoſers to the *Law, and Teſtimony*, of God Himſelf in the inſpired Oracles; as our *Rev. and dear Brother* the Author of the following valuable Sermon does. And we are glad on this Occaſion to join our Teſtimony with him, both to the ſame *Doctrines of Grace*, and to the *wondrous Work of* God agreeable to them; as alſo to declare our great Satisfaction to ſee him and others of our ſaid *Preſbyterian* Brethren concurring with us

in them; with our Apprehenſion that our *uniting in theſe important* Points, is ſuch a powerful Band of *Union in Chriſtian Love and Fellowſhip*, as ſhould overcome the Remains of every Kind of Prejudice that may yet ſubſiſt among our People: And our earneſt Wiſhes, that with a tender and meek Forbearance of each other in different Sentiments about Church Order and Government, we may all unite in maintaining and promoting theſe more excellent and momentous Points of *Grace*, and *vital Piety*.

THOMAS PRINCE,
JOHN WEBB,
WILLIAM COOPER.

Boſton, Jan. 12, 1471-2.

There being ſome empty Pages, the following Extracts of Letters are added, as Confirmations of what's above.

From the Reverend Mr. PRINCE, *to the Reverend Mr.* WHITEFIELD.

Rev. and dear Sir, Boſton, Dec. 6, 1741.

"I Am now to inform you, that ſince my laſt our "exalted SAVIOUR has been riding forth in his "Magnificence and Glory thro' divers Parts of our "Land, in ſo triumphant a Manner as hath never "been ſeen or heard among us, or among any other "People, as we know of, ſince the Apoſtles Days. "He is daily making his moſt reſolute Oppoſers to "fall down under him: And almoſt every Week "we hear of new and ſurpriſing Conqueſts, and e-"ven almoſt all at once, and in a Manner over "whole Congregations, where whole Aſſemblies "lay as Congregations of the Dead; the Day of "the Power of Chriſt comes at once upon us, and "they are almoſt altogether, both Whites and Blacks, "both Old and Young, both Prophane and Moral, "awakened, and made alive to God. It is aſtoniſh-"ing to ſee ſome who were like *incarnate* Devils,

"thrown

" thrown at once into ſuch extreme Diſtreſs as no Pen " can poſſibly deſcribe, or abſent Mind imagine; and " in two or three Days Time turn'd into eminent " Saints, full of divine Adoration, Love, and Joy " unſpeakable and full of Glory.

" AMAZING Works of this Kind were a Fortnight " ago begun, and are now going on at *Taunton* and " *Middleborough*, about forty Miles South of *Boſton*, " at which laſt my Brother and Siſter live, who ſo " earneſtly deſired your Help; as alſo in *Bridgwater*, " about thirty Miles, and at *Abington* about twenty- " three; and a little before at *York*, *Ipſwich*, *Row-* " *ley*, *Cape Anne*, and thence to *Rittery* and *Berwick:* " And on a Day of Faſting and Prayer at *Portſmouth*, " *Piſcatoway*, which you know is the Metropolis of " *New-hampſhire*, wherein both Mr. *F*-----'s and Mr. " *S*------'s Congregations are join'd; before the Day was " over, the Spirit of God came down and ſeiz'd them at " once by *Scores* and *Hundreds*, and every one in the " large Congregation clearly ſaw and own'd it was " a Work of God, and in three Days Time it was " computed there were a *Thouſand* in that Town in " deep Diſtreſs about their Souls, and crying out in " the Bitterneſs of Anguiſh, *What ſhall we do to be* " *ſaved?* Yea, the wondrous Work even ſpread into " the Church of *England* there:------This Evening I " ſaw a Letter-----Wherein a Gentleman writes, That " even Mr--The Church of *England* Clergyman--Who " has often preach'd againſt this Work with *diſtin-* " *guiſh'd* Violence, has now declar'd he is convinc'd " it is *a wondrous Work of God.*

Part of a Letter from a Miniſter in Boſton, New-England, *to his Correſpondent in* Gorbles *near* Glaſgow.

Boſton, May 14, 1742.

My dear Friend in Chriſt,

" 'TIS a glorious Harveſt-Day in *America*, the " Barren is made to bear; the Wilderneſs is

" become

" become as a fruitful Field and Garden, which the " Lord had bleſſed.

" Since my laſt to you, there has been ſuch a re- " markable Effuſion of God's Spirit, in many Places " of this Land, that it would fill a Volume to enter " into Particulars; the whole Land ſeems to be fill'd " with the ſaving Knowledge of God. O 'tis com- " fortable travelling to Heaven now, when there are " ſo many Soul-companions: Indeed there are ma- " ny dead Time-ſerving Teachers and Hearers both " in Town and Country, who oppoſe God's Work, " and are ſo bold for the Devil, as to call it his " Work, which is more than he dare ſay himſelf: " Yet notwithſtanding 'tis wonderfully ſucceeded and " carried on, in ſpite of all their Malice and Rage. " I hope you have few ſuch with you: I acknow- " ledge, if there were none to gainſay theſe Things, " I ſhould greatly ſuſpect its being of God. I " have (I truſt) impartially weigh'd Matters on each " Side, and find upon Trial, that all the Herd of " *Hereticks*, and immoral Profeſſors, are againſt this " Method, which God is now uſing in the convin- " cing, and enlightning Influences of his Spirit, *viz.* " *Arminians*, *Socinians*, *Pelagians*, *Arians*, *Latitudi-* " *narians*, *Moraliſts*, and *formal Profeſſors*. *2dly* " The *Blaſphemers*, *Swearers*, *Drunkards*, *Unchaſte*, " *Liars*, *Sabbath-breakers*, *Diſhoneſt*, *Proud*, *Covetous*, " *Senſual*, &c. So that I have ſeveral Times made " a publick and open Appeal to God and their " Conſciences, whether this Obſervation was not " true: This one Thing has greatly ingaged me " on God's Side. I wou'd not from this inſinuate " that, we have none of thoſe, profeſſedly on " God's Side: One thing I can ſay, That ſome of " all theſe Sorts have been remarkably renew'd by the " Spirit of God, and abandoning their reſpective " Principles and Vices, have inliſted on the Lord's " Side. To give a particular Detail of theſe Things, " wou'd be endleſs.

" When

" When I gave you the laſt Account of my Con-
" gregation, I truſt, it was ſomewhat ſatisfactory:
" But when I compare what God has done ſince, with
" what I could obſerve then, nothing can be more
" wonderful."

Part of a Letter from Mr. R. Abercromby, *Preacher of the Goſpel in* New-England, *to his Friend* D----G. *at* Leſlie *in* Scotland.

Dear Coz. *Boſton*, N. E. *May* 25, 1742.

" THE Intereſt of Religion is ſtill upon the Ad-
" vance in this Land, and the Time when I
" wrote was but a Day of ſmall Things, when com-
" pared with that remarkable Diſpenſation of the Spi-
" rit, which God has graciouſly been pleaſed to
" give within theſe few Months paſt. Pure Reli-
" gion has ſo far in many Places obtained the Aſcen-
" dant, that *Iniquity being aſhamed is made to ſtop*
" *her Mouth.* Some Time ago I would have thought
" it ſtrange, if any had told me that ſo much of
" the divine Preſence, that ſo much of the Power
" and Efficacy of his Grace, could have been ſeen
" in the Aſſemblies of his Saints below, that ſo much
" of God could have been enjoyed upon this Side
" Heaven, as I have been an Eye-witneſs to of late.
" The affectionate Love, the tender Care and Regard
" which thoſe who are brought home to Chriſt have
" to one another is admirable: All their Differences
" are at once buried in Oblivion. They appear not
" to ſeek their own, but the ſpiritual and temporal
" Advantages of one another. In ſhort, for I cannot
" inſiſt upon Particulars, while the divine Influences
" are ſhed abroad ſometimes upon one Place, and
" ſometimes upon another, 'tis almoſt incredible to
" believe what a vaſt Alteration will be within a few
" Weeks in thoſe Places; and primitive Chriſtianity
" ſo long baniſhed from the Proteſtant Churches,

" ſeems

" ſeems once more to lift up its Head, and ſhew " itſelf to the World, in theſe goings down of the " Sun.

" But as the Work proſpers, ſo the Rage of Satan " does increaſe, which he manifeſts in his Agents, I " mean ſuch as oppoſe this bleſſed Work. As it " appears ſurpriſing to ſee ſome look ſo like Hea- " ven upon this Side of Time, ſo no leſs ſtrange to " hear and ſee ſome ſpeak and act ſo like the Devil.

F I N I S.

SERMONS *and* TRACTS *proper to be bound up with this Pamphlet; and to be had at the ſame Place,* viz.

1. SOULS flying to JESUS CHRIST, pleaſant and admirable to behold. A Sermon preach'd at *Boſton* in *New-England*, by Dr. *Colman*. Price 6*d*.

2. Chriſt triumphing, and Satan raging. A Sermon preach'd at *Nottingham* in *Penſilvania* By *Samuel Finley*. Wherein is proved that the Kingdom of God is come unto us at this Day. Price 6*d*.

3. The Diſtinguiſhing Marks of a Work of the Spirit of God. Apply'd to that uncommon Operation that has lately appear'd upon the Minds of many of the People in *New-England*, and other Parts, *&c*. By *Jonathan Edwards*, A. M. Paſtor of the Church of Chriſt at *Northampton* in *New-England*.

4. A Short Narrative of the extraordinary Work of God at *Cambuſlang* near *Glaſgow*, in *Scotland*. Atteſted by the Reverend Mr. *M'Culloch* Miniſter of that Pariſh, and by ſeveral other eminent Divines in *Scotland*.

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